Iniunctions

GEVEN BY THE
Quenes Maieſtie.

Anno Domini M.D.LIX.
The fyrſt yeare of the raigne of our
Soueraigne Lady Quene
Elizabeth.

Cum priuilegio Regiæ Maieſtatis.

Iniunctions geuen by the Quenes maiestie, aswell to the Clergye, as to the laitie of this Realme.

THe Quenes mooste royall Maiestie, by thaduyse of her moste honorable counsayle, intendynge thaduauncement of the true honour of almyghtye God, the suppression of superstition, throughout all her hyghnesse Realme and dominions, and to plant true religion, to thextirpacion of all hypocrysye, enormities, and abuses (as to her duetie apperteineth) doth minister vnto her louynge subiectes, these godly Iniunctions hereafter folowynge. All which Iniunctions, her hyghnesse wylleth and commaundeth her sayde louyng subiectes, obediently to receaue, and truly to obserue and kepe, euery man in theyr offyces, degrees, and states, as they wyl auoyde her hyghnesse displeasure, and the paynes of the same hereafter expressed.

THe fyrſt is, that all Deanes, Archedeacons, Parſons, Vycars, and all other, Eccleſiaſticall perſons, ſhall faythfully kepe & obſerue, and as farre as in them may lye, ſhall cauſe to be obſerued and kepte of other, al and ſinguler lawes and ſtatutes made for the reſtoryng to the Crowne the aunciente iuriſdiction ouer the ſtate Eccleſiaſticall, and abolyſhyng of all forrayne power repugnaunte to the ſame. And furthermore all Eccleſiaſticall perſons, hauyng cure of ſoule, ſhall to thutter-moſt of theyr wytte, knowledge and learnynge, purelye, ſincerely, and without anye coloure or diſſimulation, declare, manifeſt and open, foure tymes euery yere at the leaſt, in theyr Sermons and other collations, that all vſurped and forrayne power, hauynge no eſtablyſhemente nor grounde by the lawe of God, is for mooſte iuſte cauſes taken awaye and abolyſhed. And that therefore no maner of obedience or ſubiection within her hyghneſſe realmes and dominions, is due vnto any ſuch forrayne power. And that the Quenes power within her Realmes and dominions, is the hygheſt power vnder God, to whom all men within the ſame Realmes and dominions, by Gods lawes, owe moſt loyalty & obedience, afore and aboue al other powers and potentates in earth. *Vſurped and forraine and abolyſhed.*

Beſydes this, to thintent that all ſuperſtition and hypocryſye, crepte into dyuers mennes hartes, may vanyſhe away, they ſhall not ſette forth or extoll the dignitie of any Images, Re- *Images*

reliques, or miracles, but declarynge the abuse of the same, they shall teache that all goodnesse, healthe and grace, ought to be bothe asked and loked for onely of God, as of the very aucthour and geuer of the same, and of none other.

3. Item that they the persons aboue rehearsed, shall preach in theyr Churches, and euery other cure they haue, one Sermon euery moneth of the yere at the least, wherein they shall purelye and sincerelye declare the woorde of God: and in the same exhort theyr hearers to the woorkes of fayth, as mercye and charitie, specially prescrybed and commaunded in scripture, and that woorkes deuysed by mans phantasies beside scripture, as wanderyng of Pylgrymages, settynge vp of Candels, prayeng vpon bedes, or such lyke superstition, haue not onely no promyse of reward in scripture for doynge of them: but contrarywyse great threatenynges and maledictions of God, for that they be thynges tendyng to Idolatry and superstition, which of al other offences, God almyghtie doth most detest and abhorre, for that the same diminishe moste his honor and glory.

A sermon euery moneth.

Workes of Fayth.

Workes of mās deuise.

4. Item that they the persons aboue rehearsed shall preache in theyr owne persons once in euery quarter of the yeare at the leaste one Sermon, being licenced specially thereunto, as is specified hereafter, or els shall rede some Homely prescrybed to be vsed by the Quenes aucthoritie euery Soundaye at the leaste, vnlesse some other preacher sufficiently licensed as hereafter

Quarter Sermon or Homely.

chaunce

chaũce to come to the paryshe for the same purpose of preachyng.

Item that euery holy day throughe the yeare when they haue no Sermon, they shall immediatly after the Gospell, openly and playnely recite to theyr parishioners in the Pulpitte, the Pater noster, the Crede, and the ten commaundementes in Englyshe, to thintent the people may learne the same by hearte, exhortynge all parentes and householders, to teach theyr children and seruauntes the same, as they are bound by the lawe of God, and conscience to do. 5

The pater noster, Credo & ten commandements.

Also that they shall prouyde within three monethes next after this visitacion, at the charges of the paryshe, one boke of the whole Byble of the largest volume in Englyshe. And within one. xii. monethes next after the said visitacion the Paraphrases of Erasmus also in Englyshe, vpon the Gospelles, and the same sette vp in some conuenient place within the sayd Church that they haue cure of, whereas theyr Paryshyoners may most commodiously resorte vnto the same, and reade the same, out of the tyme of common seruice. The charges of the Paraphrases shalbe by the personne or proprietarie and paryshyoners borne by equall portions. And they shall discorage no man from the readyng of any parte of the Byble, eyther in Latin or in Englyshe, but shall rather exhorte euery person to reade the same, with great humilitie and reuerence, as the verye lyuely woorde of God, and the specyal fode of mans soule, which 6

The Byble & Paraphrasis.

all Christian persones are bounde to embrace, beleue, and followe, yf they looke to bee saued: wherby they maye the better knowe theyr dueties to God, to theyr Soueraigne Ladye the Quene, and theyr neyghbour, euer gentely and charitablye exhortyng them, and in her Maiesties name, strayghtly charging and commaundyng them, that in the readyng therof, no man to reason or contende, but quietlye to heare the reader.

Hauntyng of Alehouses by Ecclesiasticall persons.

7 Also the sayde Ecclesiasticall persones, shall in no wyse at any vnlawfull tyme, nor for any other cause, then for theyr honeste necessities, haunt or resort to any Tauernes or Alehouses. And after theyr meates, they shall not geue thē selues to drynkyng or ryot, spendyng theyr time idelly by day or by nyght, at dyse, cardes, or tables playing, or any other vnlawfull game. But at all tymes as they shal haue leysure, they shall heare or reade somwhat of holy scripture, or shall occupye them selues with some other honest studye or exercyse, and that they alwayes do the thynges whiche apperteyne to honestie, and endeuoure to prouyde the common wealth, hauynge alwayes in mynde that they ought to excell all other in puritie of lyfe, and shoulde be examples to the people, to lyue well and Chrystyanly.

Preachers not licensed.

8 Also that they shall admytte no manne to preache within anye theyr cures, but suche as shall appeare vnto them, to be sufficientlye licensed

censed thereunto by the Quenes Maiestie, or the Archebyshoppe of Caunterburye, or the Archebyshoppe of yorke, in ether theyr prouynces, or the Byshoppe of the Diocese, or by the Quenes Maiesties visitours: and such as shall be so licensed, they shall gladly receyue, to declare the worde of God, at conuenient tymes, without any resystaunce or contradiction. And that no other bee suffred to preache out of his owne cure or paryshe, than suche as shalbe licensed, as is aboue expressed.

Also yt they do, or shall knowe anye manne within theyr paryshe, or els where, that is a letter of the worde of God, to be readde in Englyshe, or sincerely preached, or of therecution of these the Quenes Maiesties Iniunctions, or a sawter of anye vsurped and forrayne power, nowe by the lawes of this Realme iustelye rejected and taken awaye, they shall detecte, and present the same to the Quenes Maiestie, or to her counsayle, or to the Ordinarye, or to the Justyce of peace next adioynyng. 9 *Letters of the worde.* *Sawters of the vsurped power.*

Also that the Parson, vycar, or Curatte, and paryshyoners of euery paryshe within this Realme: shall in theyr Churches and Chappels kepe one booke or Regester, wherein they shall wryte the daye and yeare of euerye weddynge, Chrystenynge, and Buryall, made within the Paryshe, for theyr tyme, and so euerye manne succeadynge theym lykewyse, and 10 *A Regester.*

also

also therein shall wryte euerye persones name that shalbe so wedded, chrystened, and buryed. And for the safe kepyng of the same booke, the Parysshe shalbe bounde to prouyde of theyr common charges one suer coffer with twoo lockes and keyes, whereof the one to remayne with the Parson, Vicar, or Curate, and thother with the Wardens of euery paryshe Churche or chappell wherin the sayde booke shalbe layde vp, whiche booke they shall euery Sundaye take forth, and in the presens of the sayde Wardens or one of them, wryte and recorde in the same al the weddynges, chrystenynges, and buryalles made the whole weke before. And that done, to lay vp the booke in the sayde coffer, as afore. And for euery tyme that the same shalbe omitted, the partie that shalbe in the faulte thereof, shall forfeit to the sayd Church. iii. s. iiii. d. to be employed, the one halfe to the poore mennes bore of that Paryshe, the other halfe towardes the repayre of the Churche.

Distributi-on of the xl. part.

10 Furthermore, because the gooddes of the Churche, are called the goodes of the poore, and at these dayes, nothynge is lesse sene then the poore to be sustayned with the same: All persons, Vicars, Pentionaries, Prebendaries, and other benefyced men within this Deanrye not beynge resydente vpon theyr benefices, whiche may dispend yerely twenty pound or aboue, eyther within this Deanry, or ells where, shall dystrybute hereafter amonge theyr poore

parisshioners or other inhabitaunces there, in the presence of the churchewardens or some other honest men of the parishe, the fortye part of the fruites and reuenues of their said benefice, leaste they be worthely noted of ingratitude, which reseruing so many partes to them selues cannot vouchsafe, to impart the fortie portion therof emonge the poore people of that parish, that is so fruitfull and profytable vnto them.

Exhibition for scholers.

¶ And to thintent that learned men may hereafter spring the more for therecucion of the premisses, euerie person, vycar, clearke or beneficed man within this Deanry, hauing yerely to dispende in benefices and other promocions of the church an hundreth poundes, shall gyue. iii. li. vi. s. viii. d. in exhibicion to one scoler in any of the vniuerslities, and for as many. C. li. more as he may dispend, to so many scholers more shall giue like exhibiciō in the vniuerslitie of Orford or Cābridge, or some gramer schole, which after they haue profyted in good learning, maye be parteners of their patrones, Cure and charge, as well in preaching as otherwise in execution of their offices, or may when neade shalbe, otherwise profite the comon weale, with their counsayle and wisedome.

The fifte parte for reparations.

¶ Also that all proprietaries, persons, vicars and clearkes hauing churches, chappels or mānsions within this deanry shall bestowe yearely hereafter vppon the same mansions or chaunselles of their churches, being in decay, the fift parte of that their benefices, tyll they be fullye

repayred and shal alwayes kepe and maintaine in good estate.

Reading of the Iniunctions.

14 Also that the said persons vicars & Clearkes shall once euery quarter of the yeare reade these Iniunctions giuen vnto them openly and deliberatly before al their parishioners, at one time or at two seueral times in one day, to thentent that both thei may be the better admonyshed of their dutie and their said parishioners the more moued to folowe the same for their parte.

Payment of Tithes.

15 Also forasmuche as by lawes established, euery man is bounde to pay his tithes, no man shal by colour of duetie omitted by there curattes deteine their tithes, & so requite one wrong with another, or be hys owne Iudge: but shall truely pay þ same, as he hath bene accustomed to their persons, vicars and Curates, withoute any restrainte or diminucion. And suche lacke and defaulte as they cane Justly finde in their persons and Curattes, to call for reformacyon therof, at their ordinaries & other superiours, who vpon complaynte and dewe proffe therof, shall reforme the same accordingly.

The newe Testamente and paraphrasis.

16 Also that euerye person, vicar, Curate and Stipendary prieste, beinge vnder the degree of a maister of arte, shall prouide, and haue of hys owne within three monethes after this visitacion, the newe testament both in latten and in Englishe with paraphrases vpon the same, conferryng thone with thother. And the bishops & other ordynaryes by them selfes or their offycers

cers in their synodes and visitacions, shall examyne the sayde ecclesiastycal personnes, howe they haue profyted in the studye of holye scrypture.

17 Also that the vyce of damnable dyspayre, may be clearely taken awaye, and that firme beleife and stedfast hope may be surely conceiued of al their parishioners being in any daunger, they shall learne and haue alwayes in a redynes, suche comfortable places & sentences of Scripture, as do set forth the mercye, benefites and goodnes of almyghtye god, towardes all penytente and beleauynge persons, that they maye at all tymes when necessity shall require, promptly comforte their flocke with the lyuely worde of god, whiche is thonely staye of mans conscience. *Comfortable Sentences for the sick.*

18 Also to aboyde all contentyon and stryfe which heretofore hath risē emong the Quenes maiestyes subiectes in sundrye places of her realmes and dominions by reason of fond Curtesy, and chalengynge of places in processyon: and also that they maye the more quietly heare that whiche is sayde or songe to their edifiyng, they shall not from henceforth in anye paryshe Churche, at any tyme vse any procession about the Churche or Churche yarde, or other place, but immediatly before the tyme of communion of the Sacramente, the priestes wyth other of the quyre, shall kneele in the myddes of the Church, and syng or saye playnely and distintly the *Procession to be left.*

The letanye. the letany which is set fourth in Englyth with all the Suffrages following, to thintente the people may heare and answere, and none other procession or Letanye to be had or vsed, but the sayde Letanye in Englishe, addynge nothynge therto but as it is nowe appointed. And in Cathedrall or Collegiat churches, the same shalbe done in suche places and in suche sorte, as our commissioners in our visitacion shall appoint. and in the tyme of the letanye of the common prayer of the Sermon, and when the priest readeth the scripture to the parishioners, no maner of persons without a Juste & vrgent cause shall vse any walking in the church, ne shal departe out of the churche, and all ringinge and knollynge of belles shalbe vtterlye forborne for that time, except one bel in conuenient time to be ronge or knowled before the Sermone. But yet for the reteynyng of ỹ perambulation of the Circuites of paryshes, they shal onsin the yere at the time accustomed with the curate and the substancial mẽ of the parishe, walke about their paryshes as they were accustomed, & at their returne to the church make their cõmon prayers.

Let hearinge of deuine seruice.

Perambulacion of parishes

19 Prouided that the curate in their said common perambulatyons vsed heretofore in the dayes of rogations at certen conuenient places shall admonyshe the people to gyue thankes to god in the beholdynge of gods benefittes for thencrease and aboundaunce of his fruites vpon the face of therth, wyth the sayeng the. 103. Psalme *Benedic anima mea*, &c. or such like, at which

tyme

time also the same minister shall Inculke these or such Sentences. *Cursed be he whiche transgresseth the bowndes and dolles of his neyghboure,* or such other order of prayers as shalbe hereafter apoynted.

Spendinge of the holy days.

20 Item all the Quenes faithfull and louing subiectes shall from henceforth celebrate and keepe their holly daye, accordinge to gods holye will and pleasure: that is in hearing the worde of god red and taught: in priuate and publique prayers: in knowledginge their offences to god, and amendement of the same, in reconcylinge their selfes charitablye to their neyghboures, where displeasure hath ben, in often tymes receauinge the communion of the very body and bloude of Christ, in visityng of the poore and Sicke, in vsing all sobernes and godly conuersation: yet notwythstandinge all persones vicars and Curattes, shall teach and declare vnto their parysshioners, that they may with a safe and quiet conscience after their common praier in the time of haruest, labour vppon the holly and festiuall dayes, and saue that thinge which god hath sente. And yf for anye Scrupulositie, or grudge of Conscyence, men should superstitiously absteine from working vpon those dayes, that then they should greuously offend and displease god.

Open contemners to be reconciled openly.

21 Also forasmuch as varyaunce and contention is a thinge that moste displeaseth god, and is moste contrary to the blessed communion of the body and bloud of our Sauiour Christ, Curates

rates shall in no wyse admit to the receauynge therof any of their cure or flocke, which be openly knowē to lyue in fine notorioule without repentaunce, or who hath malitiously and openlye contendyd with his neighboure, onles the same do fyrste charitably and openly reconcyle him selfe againe, remittynge all rancoure and mallice, whatsoeuer controuerfye hath ben betwene them, and neuertheles, their iuste tytles and ryghtes, they may charitably, prosecute before such as haue aucthority to heare the same.

Contemners of laudable Ceremonies.

11 Also that they shall instructe and teache in their cures, that no man ought obstinatlye and malitiouslye, breake and violate the lawdable Ceremonyes of the Churche commaunded by publique aucthorytye to be obserued.

The abolishement of thinges superstitious.

12 Also that they shall take awaye, vtterly extyncte and dystroye all shrynes, coueryngе of Shrynes, all Tables, candelstykes, tryndalles, and rolles of ware, pictures, payntinges, and al other monumentes of fayned myracles, Pilgremagies, Idolatry and superstycyon, so that ther remaine no memorye of ỹ same in walles, glasses, wyndowe or elles where within their churches and houses, preseruing neuertheleſſe or repayuynge bothe the walles and glase windous. And they shall exhorte all their parysshyoners to do the like within their seuerall houses.

The pulpit.

14 And that the Churchwardens, at the common charge of the parysshyoners in euerye Churche, shall prouyde a comely and honeſte Pulpet to be set in a conuenient place wythin the

the same & to be ther semely kepte, for the preachinge of gods worde.

Also they shall prouyde, and haue wythin three monethes after this visitatyon, a stronge cheste with a hole in the vpper parte thereof, to be prouyded, at the coste and charge of the paryshe, hauinge .iii. keyes, whereof one shall remaine in the custody of the person, vycar or Curate, and the other two in the custodye of the Churchwardens, or any other two honest men, to be appoynted by the paryshe from yeare to yeare, wyych cheste you shall set and fasten in a most conuenient place, to thentent the parishioners shoulde put into it their oblacyons and almes for their poore neighbours. And the person, vicar and Curate, shal diligently from time to tyme, and specially wher men make their Testamentes, cal vpon, exhorte and moue their neighbours to conferre and giue, as they maye well spare, to the sayde cheste, declairynge vnto them, wheras hertofore thei haue ben dilygent to bestowe muche substaunce otherwyse than god commaunded, vpon pardons, pylgremages Trentalles, deckynge of ymages, offerynge of Candelles, geuynge to friers, and vppon other like blind deuotions: they ought at this time to be much more redy to helpe the poore and neady, knowyng that to releue the poore is a true worshippinge of god, required earnestly vpon paine of euerlasting dampnation. & that also, whatsoeuer is giuen for their comfort, is giuē to Christ him selfe, and so is accepted of him, that he wyl mercifully reward the same w euerlasting life.

The Cheste for the poore.

The whiche almes and deuotion of the people, the kepers of the keies, shal at times conuenient take out of the cheste, and distrybute the same in the presens of the whole paryshe or sire of them to be truely and faithfullye delyuered to their most nydie neighbours, and yf thei be prouyded for, then to the reparation of highe wayes next adioyninge, or to the poore people of suche parishes nere as shalbe thought best to the said kepers of the keys. And also the money which ryseth of fraternities, guildes, and other stockes of the church (except by the quenes maiesties authoritie it be otherwyse appoynted) shalbe put into the said cheste, & conuerted to the sayd vse, and also the rentes of landes, the profit of Cattaile, and money geuē or bequethed to obbittes and diriges, or to the finding of torches, lyghtes tapers, and lampes, shalbe conuerted to the said vse, sauing that it shalbe lawful for them to bestowe parte of the saide profittes vpon the reparation of the sayd churche, yf greate nede require, and where as the paryshe is verye poore, and not able otherwise to repaire the same.

The distribution of the Almes.

Simony.

26 Also to auoide the detestable synne of Symonye because byinge and Sellinge of benefices is erectable before god: therfore al such persons as bye anye benefices, or come to them by fraude or deceite, shalbe depriued of suche benefices, and be made vnable at any tyme after, to receaue any other spirytuall promotion. And such as do sel them, or by any colour do bestowe them for their owne gaine and profet, shall lose

their

theyr right and tytle of patronage, and presentment for that tyme, and the gyft therof for that vacation, shall apperteyne to the Quenes Maiestie.

Also because through lacke of preachers in many places of the Quenes Realmes and dominions, the people continue in ignorance & blyndnesse, al Persons, Vicars, & Curates, shall reade in theyr Churches euery Sunday, one of the Homelies which are and shalbe set forth for the same purpose, by the Quenes auctoritie, in such sorte as they shalbe appoynted to do in the preface of the same. 27. *Homelies to be read.*

Also whereas many indiscret. persons do at this day, vncharitably contempne and abuse priestes and ministers of the Churche, because some of them (hauyng small learnyng) haue of longe tyme fauoured fonde phantasies, rather than Gods trueth: yet forasmuch as theyr office and function is appoynted of Godde: the Quenes Maiestie wylleth and chargeth all her louynge subiectes, that from henceforth they shal vse them charitably & reuerently, for theyr office and ministration sake, and especially such as labour in the settynge forth of Goddes holye worde. 28 *Contempt of ministers.*

Item although there be no prohibition by the worde of God, nor any example of the primatiue Churche, but that the priestes and ministers of the Church may lawfully, for the auoydyng of fornication, haue an honest and sober wyfe, & that for the same purpose, the same 29. *Marriage of*

was by act of Parliament in tyme of our deare brother kyng Edwarde the fyrt, made lawfull, wherevpon a great nombre of the clergy of this realme were then maryed, and so yet continue, yet because ther hath growen offence, and some claunder to the Church, by lacke of discrete and sober behauyoure in manye mynysters of the Churche, both in chosyng of theyr wyues, and in vndiscrete lyuynge with them, the remedye wherof is necessary to be sought. It is thought therfore very necessary, that no maner of prieste or deacon, shall hereafter take to his wyfe anye maner of woman without the aduyse and allowaunce fyrste had vpon good examination by the bysshop of the same Diocese, and two Justyces of peace of the same shyre, dwellyng nert to the place where the same womā hath made her moste abode, before her maryage, nor without the good wyll of the parentes of the sayde woman, yf she haue any lyuyng, or two of the next of her kynsefolkes, or for lacke of knowledge of such of her master or mastres where she serueth. And before he shalbe contracted in any place, he shall make a good and certen proffe therof to the mynyster, or to the congregation assembled for that purpose, which shalbe vpon some holy day where dyuers may be present. And yf anye shall do other wyse: that then they shall not be permitted to minister eyther the woorde, or the sacramentes of the Churche, nor shall be capable of anye Ecclesiasticall benefyce. And for the maner of mariages of any Bysshoppes, the same

shalbe

shalbe allowed and approued by the Metropolitane of the prouince, and also by suche commissioners as the Quenes Maiestie shall thereunto appoynt. And yf any master or deane, or any head of any colledge, shal purpose to mary, the same shall not be allowed, but by suche to whom the visitacion of the same doth properly belonge, who shall in anye wyse prouyde that the same tende not to the hynderaunce of theyr house.

Item her Maiestie beynge desyrous to haue the prelacye and cleargye of this Realme to bee hadde aswell in outwarde reuerence, as otherwyse regarded for the worthynesse of theyr ministeries, and thynkynge it necessarye to haue them knowen to the people, in all places and assembles, bothe in the Churche and without, and thereby to receaue the honour and estymation due to the speciall messengers and mynysters of almyghtye Godde: wylleth and commaundeth that all Archebyshoppes and Byshoppes, and all other that be called or admytted to preachynge or mynysterye of the Sacramentes, or that bee admytted into anye vocation Ecclesiasticall, or into any societie of learning in eyther of the vniuersities, or els where, shall vse and weare suche semely habytes, garmentes, and suche square cappes, as were mooste commenly and orderlye receyued in the latter yeare of the raigne of kynge Edwarde the syxte, not thereby meanyng to attri-

30. *Of apparell of ministers.*

bute any holynesse or speciall worthynesse to the sayde garmentes. But as saint Paule wryteth.

Omnia honeste & secundum ordinem fiant. 1. Cor. 14. Cap.

31. *Heresies.* Item that no man shall wylfully & obstynately defende or mainteyne anye heresies, errours, or false doctrine, contrary to the fayth of Christ and his holy scripture.

32. *Charmes.* Item that no personnes shall vse charmes, sorcery, enchauntmentes, witchcraftes, southsaying, or any lyke deuelyshe deuyse, nor shal resort at any time to the same for counsell or helpe.

33. *Absence from common prayer.* Item that no person shal, neglectyng their owne paryshe Church, resort to any other churche in tyme of common prayer or preachyng, except it be by the occasion of some extraordinary sermon in some paryshe of the same towne.

34. *Inholders & alehouses.* Item that no Inneholders or ale house keepers shall vse to sell meate or drynke in the time of common prayer, preachynge, readynge of the Homelies or Scriptures.

35. *Images in houses.* Item that no persons kepe in theyr houses any abused images, table pictures, payntinges and other monumentes of fayned miracles, pilgrimages, ydolatry, or superstition.

36. *Disturbers of Sermons or service.* Item that no man shall wylfyngly lette or disturbe the preacher in tyme of his Sermon, or let or discourage any curate or minister to sing or say the diuine seruice nowe sette forth, nor mocke or iest at the ministers of such seruice.

37. *Rashe talkers of scripture.* Item that no man shall talke or reason of the holy scriptures, rashelye or contentiouslye, nor

not maynteine any false doctrine or errour, but shal commune of the same when occasion is geuen, reuerently, humbly, & in the feare of God, for his comfort and better vnderstandyng.

Item that no man, woman, nor chyld shal be otherwyse occupyed in the tyme of the seruice, then in quiet attendaunce to heare, marke and vnderstande that is read, preached, and ministred. 38. *Attendaūce to the seruice.*

Item that euery Scolemaster and teacher, shall teache the grammer set forth by kyng Henry eyght of noble memory, and continued in the tyme of kyng Edward the syxt, and none other. 39. *The Grammer of kyng Hēry the eight.*

Item that no man shall take vpon hym to teache, but such as shalbe allowed by thordinarye, and founde mete, aswell for his learnyng & dexteritie in teachyng, as for sober and honeste conuersation, and also for ryght vnderstanding of Gods true religion. 40. *Allowaūce of Scolemaisters.*

Item that al teachers of chyldrē shal stirre & moue thē to the loue & due reuerence of Gods true religion, nowe truely set forth by publyke authoritie. 41. *Duetie of scolmaisters.*

Item that they shall accustome their scolers reuerently to learne such sentences of scriptures, as shalbe moste expedient to enduce them to al godlynesse. 42. *Sentences of scripture for scolleris.*

Item forasmuche as in these latter dayes many haue ben made priestes, beynge chyldren, and otherwyse vtterly vnlearned, so that they coulde reade to say mattens and masse: Thei or- 43. *Vnlearned priestes.*

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dinaries shall not admitte any such to any cure or spirituall function.

44. Item euery Parsone, Vycar, and Curate, shall vpon euery holye daye, and euery seconde Sunday in the yeare, heare and instruct all the youth of the paryshe, for halfe an houre at the leaste, before Euenynge prayer, in the ten commaundementes, the Artycles of the beliefe, and in the Lordes prayer, and dylygentlye examyne them, and teache the Cathechisme, sette forth in the booke of publike prayer. *The Catechisme.*

45. Item that the ordinaries do exhibite vnto our visitoures, theyr bookes, or a true coppe of the same, conteynyng the causes why any person was imprysoned, famyshed, or put to death for religion. *The boke of the affliction for religion.*

46. Item that in euery paryshe, three or foure discrete men which tender Gods glorye, and his true relygyon, shalbe appoynted by the Ordinaries, diligentlye to see that all the paryshyoners duely resorte to theyr Churche vppon all Sundayes and holy dayes, and there to contynue the whole tyme of the Godly seruice. And all suche as shalbe founde slacke or negligente in resortyng to the Churche, hauynge no great nor vrgent cause of ablence, they shall strayghtly call vpon them, and after due monition, yf they amende not, they shall denounce them to the ordinarye. *Ouersees for sendyng on the holydayes.*

47. Item that the Churchwardens of euery paryshe shall deliuer vnto our visitours the inuentories *Inuentories of churche goods.*

tories

tories of vestmentes, copes, and other ornamentes, plate, bookes, and specyallye of Grayles, Coucheres, Legendes, Processionalles, Hymnalles, Manuelles, Portuelles, and suche lyke apperteynyng to theyr Church.

48. *Service on Wednesdayes & fridayes.* Item that wekely vppon Wenesdayes and Frydayes, not beynge holly dayes, the curate at the accustomed houres of seruice, shall resort to Churche, and cause warning to be geuen to the people, by knollyng of the bell, and say the Letany and prayers.

49. *Continuance of syngyng in the church.* Item because dyuers Collegiate, and also some parysshe Churches heretofore, there hathe ben lyuynges appoynted for the maintenaunce of menne and chyldren, to vse syngynge in the Churche, by meanes whereof the lawdable science of musike hath ben had in estimation, and preserued in knowledge: The Quenes Maiestie neyther meanyng in any wyse the decaye of any thyng that myght conuenientlye tende to the vse and contynuaunce of the sayde science, neyther to haue the same in anye parte so abused in the Churche, that thereby the common prayer shoulde bee the worse vnderstande of the hearers: wylleth and commaundeth, that fyrste no alteration be made of such assignementes of lyuynge, as heretofore hath been appoynted to the vse of syngynge or musyke in the Churche, but that the same so remayne. And that there bee a modeste and distincte songe so vsed, in all partes of the common prayers in the Churche

Church: that the same maye be as playnely vnderstanded, as if it were read without singing. And yet neuertheles for the comforting of suche as delyte in musicke, it maye be permitted that in the beginnyng, or in thend of common prayers, either at mornyng or euenynge, there maye be songe an hymne, or suche lyke songe, to the prayse of almyghtye God, in the best sorte of melodye and musicke that maye be conuenientlye deuyled, hauynge respecte that the sentence of the hymne maye bee vnderstanded and perceyued.

50. *Against childrens and infants words.* Item because in all alterations, & specially in rytes and ceremonies, there happeneth diuerse euyll chaunges the people, and therupon slaunderous wordes and railinges, whereby charitie, the knot of all christian societie is loced. The Queenes Maiestie beyng most desirous of all other earthly thynges, that her people shoulde lyue in charitie, both to wardes God and man, and therin abounde in good woorkes: wylleth and straightly commaundeth al maner her subiectes, to forbeare all vayne & contencious disputacions in matters of Religion, and not to vse in despite or rebuke of any person, these contitious wordes, papyst, or papisticall hereticke, scysmaticke, or sacramentary, or any suche lyke wordes of reproche. But yf anye maner of person, shall deserue the accusation of any such, that lyste he bee charytablye admonyshed thereof. And yf that shall not amende hym, then

then to denounce the offendours to the ordinary, or to some higher power hauing auctho-ritie to correcte the same.

Item because there is a great abuse in the printers of bokes, which for couetousnes cheif-ly regard not what they print, so thei may haue gaine, whereby ariseth great disorder by pub-licatyon of vntrutefull, vayne and infamous bokes and papers: The Quenes maiestie strayt-ly chargethe and commaundeth, that no man-ner of person shall print any manner of boke or paper, of what sort, nature, or in what lāguage soeuer it be, excepte the same be first licenced by her maiestie by expresse wordes in writynge, or by .vi. of her priuy counsel, or be perused & licen-sed by the archbyshops of Cantorbury & yorke, the bishop of London, the chauncelours of both vnyuersities, the bishop beyng ordinary, and the Archdeacon also of the place where any suche shalbe printed, or by two of them, wherof the or-dinary of the place to be alwaies one. And that the names of such as shal allowe the same, to be added in thende of euery such worke, for a testy-monye of the allowaunce therof. And bycause many pamphelets, playes and balletes, be of-ten times printed, wherein regard wold be had, that nothinge therin should be either heretical, sedicious, or vnsemely for Christian eares: Her maiestie likewise commaundeth, that no man-ner of person, shall enterprise to print any such, except the same be to him lycenced by suche her maiesties commyssioners, or .iii. of them, as be

51 *Against hereti-cal and sedi-cious bokes.*

appoynted in the citye of London to here, and determine diuers causes ecclesiasticall, tending to the execution of certayne statutes, made the last parliamēt for vnlowmitye of order in religion. And yf any shall sell or vtter, any manner of bokes or papers, beynge not licensed as is aboue said: That the same party shalbe punyshed by order of the sayde commyssyoners, as to the qualitie of the faulte shalbe thought mete. And touchinge all other bokes of matters of religyon, or polycye, or gouernaunce, that hathe ben prynted, eitheir on thisside the Seas, or on thother side, bicause the diuersitie of thē is great, and that there nedeth good consideration to be had of the perticularyties therof: her maiestye referreth the prohibition, or permission therof: to thorder whiche her saide commissioners within the Citie of London shall take, and notifye. Accordynge to the whyche, her maiestye straightly commaundeth al manner her subiectes, and specially the wardens and company of Stacyoners, to be obedyent.

Prouyded that these orders do not extend to anye prophane aucthours, and workes in any language, that hath ben heretofore commonly receyued or allowed in any the vnyuersities or Scoles: But the same may be prynted and vsed, as by good order they were accustomed.

52 Item, althoughthe almightye god, is at all tymes to be honored wyth all manner of reuerence that maye be deuysed: yet of all other tymes, in tyme of common prayer the same is

Reuerence at prayer.

moste

moſt to be regarded. Therfore it is to be neceſſarylye receiued, that in tyme of the Letanye, and of all other collectes and common ſupplicatyons to almyghty god, all manner of people ſhal deuoutly and humblye knele vpon their knees, and gyue eare therunto. And that whenſoeuer the name of Jeſus ſhalbe in anye Leſſon, Sermon or otherwyſe in the churche, pronounced: That due reuerēce be made of all parſons yong and olde, with lowlynes of curſey, and vncouerynge of heddes of the men kynde, as therunto doth neceſſarylye belonge, and heretofore hath ben accuſtomed. *Honor to the name of Jeſus*

Item that all miniſters and readers of publiche prayers, chapyters and homelyes, ſhalbe charged to reade leaſurely, playnly and dyſtynctly, and alſo ſuch as are but meane readers, ſhal perule ouer before once or twyſe the chapyters and homelyes, to thintent they maye reade to the better vnderſtanding of the people, and the more encouragement to godlynes. 53 *Curates to reade diſtinctly.*

A admonition to simple men, deceyued by malicious.

THE Quenes Maiestie beyng informed that in certeyne places of this realme, sundry of her natiue subiectes, beynge called to Ecclesiasticall ministerie in the Church, be by sinister persuasion and peruerse construction induced to fynd some scruple in the fourm of an othe which by an Act of the last parliament, is prescribed to be required of dyuers persons, for the recognition of their allegiaunce to her Maiestie, which certeinly neither was euer ment, nor by any quitie of wordes or good sence, can be therof gathered: Wouldē that all her louynge subiectes should vnderstand, that nothyng was, is, or shalbe ment or intended by the same othe, to haue any other duetie, allegiaunce, or bonde required by the same othe, then was acknowledged to be due to the mooste noble kynges of famous memory kyng Henry the. viii. her Maiesties father, or kyng Edwarde the syxt, her Maiesties brother.

And further her Maiestie forbyddeth all maner her subiectes to geue eare or credit to suche peruerse & malitioule persons, which most sinisterly & malitiously labour to notifie to her louing subiectes, how by the wordes of the sayde othe, it may be collected & the kinges or Quenes of this realme, possessours of the Crowne, may chalenge

chalenge auctho̅ritie and power of miniſtrie of diuine offices in the Churche, wherein her ſaid ſubiectes be much abuſed by ſuch euyll diſpoſed perſons: ffor certeinlye her Maieſtie neither doth, ne euer wyll chalenge any other auctho̅ritie, than that was chalenged and lately vſed by the ſayde noble kynges of famous memo̅rye kyng Henry the eyght, and kynge Edwarde the ſyxt, which is and was of auncient tyme due to the Imperyall Crowne of this realme. That is vnder God, to haue the ſouerainitie & rule ouer all maner perſons borne within theſe her realmes, dominions, and countreys, of what eſtate either eccleſiaſticall o̅r tempo̅rall ſo euer they be, ſo as no other forraine power ſhal o̅r ought to haue any ſuperio̅ritie ouer them. And if any perſon that hath conceiued anye other ſence of the fourme of the ſayde othe, ſhall accepte the ſame othe with this interpretacion, ſence, o̅r meanyng, her maieſtie is well pleaſed to accept euery ſuch in that behalfe, as her good and obedient ſubiectes, & ſhall acquite them of all maner penalties conteyned in the ſaide acte againſt ſuch as ſhal peremptorily, o̅r obſtinately refuſe to take the ſame othe.

For the Tables in the church.

Wheras her Maiestie vnderstandeth that in many and sundry partes of the realme, the Alters of the Churches be remoued, & tables placed for ministratiō of the holy sacrament, accordynge to the fourme of the lawe therefore prouyded, and in some other places the Alters be not yet remoued, vpon opinion conceiued of some other ordes therin to be taken by her Maiesties visitours. In thorder whereof, sauynge for an vniformitie, there semeth no matter of great moment, so that the sacrament be duely and reuerently myny stred, yet for observation of one vniformitie through the hole Realme, & for the better imitacion of the lawe, in that behalfe it is ordered that no Alter be taken down but by ouersyght of the curate of the Churche, and the churchwardens, or one of them at the least, wherin no riotous or disordred maner to be vsed, and that the holy table in euery Churche be decently made, and set in the place where the alter stode: and there cōmonly couered as therto belongeth, and as shalbe appoynted by the visitours, and so to stande, sauing when the cōmunion of the sacrament is to be distributed, at whiche tyme the same shalbe so placed in good sorte within the Chauncell, as wherby the minister may be more conueniently heard of the communicantes, in his prayer and ministrati-

on,

on, & the cõmunicantes also, more conueniently & in more nomber communicate with the sayde minister, and after the Communion done, from tyme to tyme the same holy table to be placed where it stode before.

Item where also it was in the tyme of kyng Edward the fyrst vsed to haue the sacramentall breade of common fine breade: It is ordered for the more reuerence to be geuē to these holy misteries, being the sacramentes of the bodye and bloud of our sauior Jesus Chryst, that the same sacramentall breade be made and formed plaine without any figures therupon, of the same fynenesse & fashion rounde, though somwhat bygger in compasse and thickenes, as the vsuall breade and wafer heretofore named syngynge cakes, which serued for the vse of the priuate masse. *The Sacramentall breade.*

The forme of biddinge the prayers to be vsed generally in this vniforme sorte.

E shall pray for Christes holy catholike church, that is, for the whole congregation of christen people, dysperssed throughoute the whole worlde, and specially for the church of Englande and Irelande. And herein I require you most specially to pray for the Quenes moste excellent maiestie our soueraigne lady Elizabeth Quene of Englande, Fraunce and Irelande, defendour of the faith, and supreme gouernour of this realme, aswell in causes ecclesyasticall as temporall.

you shal also pray for the ministers of gods holy word and Sacramentes, aswel Archbyshops and bishoppes, as other pastures and curates.

you shall also pray for the Quenes moste honorable counsayle, and for all the nobylitie of this realme, that al and euerye of these in their callynge, maye serue truly and painfully, to the glory of god and edifiyng of his people, remembringe thaccompte that they must make.

Also you shall praye for the whole commons of this realme, that they may liue in true faith and feare of god, in humble obedyence and brotherly charytie one to thother.

Finally, let vs prayse god for all those whych are departed out of this life in the faith of christ and pray vnto god, that we maye haue grace so

to

to direct our lyues after their good exãple, that after this lyfe, we with them may be made partakers of the glorioufe reſurrection, in the lyfe euerlaſtinge.

And thys done ſhewe the holly dayes and faſting dayes.

All which and ſynguler Iniunctions, the Quenes maieſtye mynyſtreth vnto her clergye, and to all other her louyng ſubiectes, ſtraytly charginge and commaundynge them to obſerue and kepe the ſame vpon payne of depryuatyon, Sequeſtratyon of fruites and benefyces, Suſpenſion, excommunication and ſuch other cohertion, as to ordinaries, or other hauinge eccleſiaſticall Juryſdiction, whom her maieſtie hath appointed, or ſhall apoint for the due execution of the ſame, ſhalbe ſeen conuenient. Charging and commaunding them, to ſee theſe Iniunctyons obſerued and kept of al perſonnes, beynge vnder their Juriſdictyon, as they wil anſwere to her maieſtie for the contrary. And her highnes pleaſure is, that euery Juſtice of peace beyng required, ſhall aſſiſte the ordinaryes and euery of them, for the due execution of the ſayd Iniunctions.

(.*.)

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Cum priuilegio Regiæ Maiestatis.